DOCUMENT RESUME

ED 174 429 SE 027 998

TITLE	Biomedical Social Science, Unit IV: What Influences Human Behavior? Student Text. Revised Version, 1976.
INSTITUTION	Biomedical Interdisciplinary Curriculum Project, Berkeley, Calif.
SPONS AGENCY	National Science Foundation, Washington, D.C.
PUB DATE	76
NOTE	25p.; For related documents, see SE 027 978-999 and SE 028 510-516; Not available in hard copy due to copyright restrictions; Contains occasional light type
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Behavior; Behavioral Science Research; Behavior Development; *Behavior Patterns; Health; *Health Education; Secondary Education; *Social Behavior; *Social Influences; Social Sciences; *Sociology

ABSTRACT

This text concentrates on the analysis of influences acting on human behavior, particularly the influences that people have on each other. Lessons are designed to lead the student to identifying these influences. Some influences that would not be obvious are introduced by several of the later chapters. Lessons are presented using readings, exercises in collecting, tabulating, and analyzing data, and in writing assignments. (RE)

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BIOMEDICAL SOCIAL SCIENCE

UNIT IV

WHAT INFLUENCES HUMAN BEHAVIOR?

SE 027 998

STUDENT TEXT

2

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WHO INFLUENCES YOUR BEHAVIOR?

The word "behavior" is used rather broadly in social science. It can refer to just about anything we do, including seeing, thinking and dreaming. More often, it refers to things that others can directly observe us doing, such as eating, working, reading and talking.

Social scientists have performed many experiments and observations in trying to figure out what makes people behave as they do. Some have concluded that much human behavior is driven by needs that are "built in" to the human animal. There is no general agreement on what these basic needs are, but there is general agreement that there are such needs, and that they include needs for such things as food, water, shelter and the company of other humans.

Other social scientists have concentrated on the influences that come from outside the individual. While it is probably true that basic, "built in" needs strongly affect the behavior of all humans, it is equally true that the behavior of an individual person is strongly influenced by what goes on around that person--especially by what other people do.

This unit is built around the question, "What influences human behavior?" However, the unit is not about all kinds of behavior, and it is not about all kinds of influences. Rather, this unit will concentrate on the kinds of influence that come from other people, and it will concentrate on certain kinds of behavior that can be strongly influenced by other people.

The first few lessons of this unit are designed to help you get used to thinking about influences on behavior, by helping you think about some of the influences you know the most about: the influences of other people on your own behavior. Later lessons will introduce some kinds of behavior, and some kinds of influences, that you may not have thought about.

The assignment at the end of this reading will ask you to choose a particular area of your own behavior which you think might be influenced by others, and to list the types of people who you think influence you. (You will write your number instead of your name on your paper, and no one but your instructor will see the paper.)

Before you begin that activity, however, it is important that you give some thought to a few details.

What Is Influenced: This unit will concentrate on your knowledge, your values and your actions, all of which can be strongly influenced by other people. Your knowledge includes everything you know or think you know about a particular subject, whether it is accurate or not. If someone tells you that the moon is made of green cheese, and you believe it, then that is "knowledge" for the purposes of this unit. Your values, as you know, are your beliefs about what people should and should not do. And your actions are the things you actually do yourself, including things you do alone as well as things you do with other people, and including talking and writing as well as physical activities. So, when you are thinking about who influences your behavior, think about all three:

WHAT IS INFLUENCED

1. KNOWLEDGE
2. VALUES
3. ACTIONS

Areas of Behavior: We all know, value and do so many things that it is practically impossible to list all the people who influence our behavior. One way to make the problem simpler is to concentrate on a part of our behavior: our knowledge, values and actions that have to do with some particular "area," such as one of those in the list below. These "areas" have very fuzzy boundaries, and they overlap a great deal, and many more could be named. However, if you pick

one of these areas and think briefly about what it means to you, what you know about it, what your values are about it and what you do (and don't do) about it, then you will have a much easier time identifying the types of people who influence your knowledge, your values and your actions. Of course, you will have identified influences on only one area of your behavior. But you can do the same thing again, at any time, for any other area of your behavior that you think is influenced by other people. The assignment below will ask you to think about influences on your knowledge, values and actions in relation to one of these:

AREAS OF BEHAVIOR

1. ENVIRONMENT AND ECOSYSTEM
2. HEALTH AND DISEASE
3. DRUG USE
4. WORK AND MONEY
5. RELIGION
6. RACE(S) OR ETHNIC GROUP(S)
7. POLITICS AND GOVERNMENT
8. PERSONAL RELATIONSHIPS
9. SCHOOL AND LEARNING

Sources of Influence: Finally, you may find it easier to identify the persons who influence your knowledge, values and actions in a particular area if you have a list of types of persons who might influence you. Several possible sources of influence are listed and briefly explained below. Following the explanations is a list showing only the key words, to help you in completing the assignment.

1. Parents: This category might include step-parents, other guardians or other people who live with you in the role of parent.

2. Age-Level Relatives: These include brothers, sisters and cousins--any relatives whom you do not consider to be of an older generation than yourself.

3. Adult Relatives: Aunts, uncles, grandparents, great-grandparents, etc.

4. Same Sex and Age: This category includes anybody you know who is of your own generation and the same sex as you, and is not a relative.

5. Opposite Sex, Same Age: Anybody you know who is of your generation, of opposite sex, and not a relative.

6. Teachers: People who are now or have been your teachers in any school you have attended.

7. Other School Adults: Anyone else (except other students) connected with schools you have attended: principals, counselors, custodians, teachers you haven't taken classes from and so on.

8. Non-School Adults: Anyone else you know who is of an older generation: family friends, people you know from religious groups or other groups you belong to, your friends' parents, etc.

9. Public Personalities: Anybody whom you don't know personally, but whose public image you know: well-known politicians, actors and actresses, musicians, writers, models, painters, scientists, etc.

10. Anonymous People: People who you know are there, somewhere, but whom you have never seen and perhaps never heard of. Who writes commercials, newpaper articles and television shows? Who writes the laws on drug use? Who wrote this reading?

11. Fictitious People: Wonder Woman, Superman, Mary Worth, Marcus Welby, etc.

12. Other: God, plants, animals, landscapes, etc.

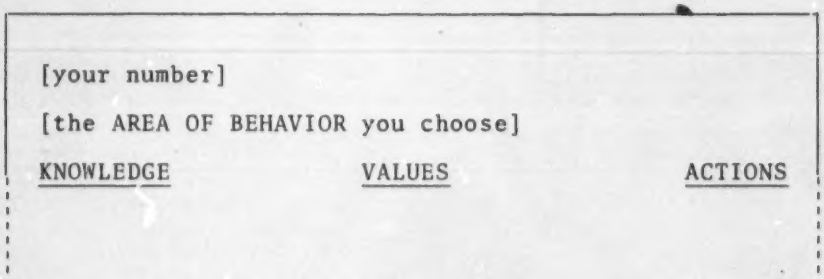
When you are working on the assignment, consider all of these:

SOURCES OF INFLUENCE

1. PARENTS
2. AGE-LEVEL RELATIVES
3. ADULT RELATIVES
4. SAME SEX AND AGE
5. OPPOSITE SEX, SAME AGE
6. TEACHERS
7. OTHER SCHOOL ADULTS
8. NON-SCHOOL ADULTS
9. PUBLIC PERSONALITIES
10. ANONYMOUS PEOPLE
11. FICTITIOUS PEOPLE
12. OTHER (DESCRIBE THE SOURCE OF INFLUENCE)

ASSIGNMENT:

The first three steps below will ask you to lay out a worksheet in the form shown below.



1. At the top of a sheet of paper, write the number that was assigned to you in class.

2. Look at the list of "AREAS OF BEHAVIOR" above. Pick one that is important to you and in which you think your knowledge, values and actions are influenced by other people--especially if you would like to know more about who it is that influences your behavior in that area, or if you have a feeling that you might be letting other people influence you more than you should in that area.

When you have picked an area of behavior, write the name of it at the top of your paper, under your number.

3. Write three column headings on the paper: KNOWLEDGE, VALUES AND ACTIONS.

4. First, think about your knowledge in the area you have chosen: what you know, or think you know--whether it is accurate or inaccurate. Where did you get that knowledge? That is, who influenced your knowledge in that area? While you are thinking about that question, run your finger down the list of "SOURCES OF INFLUENCE" above. Under the heading "KNOWLEDGE" on your paper, write down either the types of people (e.g., "parents" or "teachers" or "anonymous people") who have influenced you, or the names of particular people. (If you write down the names of particular people, come back to this column later and add the types.)

5. Do the same thing over again, only this time think about who has influenced your values in the area you have chosen. Under the heading "VALUES," write down the types of people who have influenced your values. (It might help to begin by thinking about what your values are in this area.)

6. Do the same thing one more time, this time thinking about your actions (and your inactions) in the area you have chosen. Under the heading "ACTIONS" write the types of people who have influenced your actions in that area. (It might help to think first about what you have done, and also about what you have not done but could have done--and perhaps would have done if you had not been influenced by somebody.)

7. At the bottom of your paper (or on the back), combine the entries in the three columns into one list.

8. Look at the list for a while and think about this question: "Who has the most influence over my knowledge, values and actions in the area of ...?" Try to rank at least the top five types of persons, beginning with the type of person who has the most influence on your behavior in this area. (If you don't have five types of persons listed, you have probably forgotten somebody. Go back to step 4 and think again.)

For the next assignment you will need this list of the five types of persons who have the most influence over your behavior in the area you have chosen.

HOW DOES INFLUENCE REACH YOU?

As you have discovered, your behavior can be influenced by many different kinds of people: parents, other relatives, friends, older people, public figures and even people whom you have never heard of or who (being fictitious) exist only in people's imaginations.

If you thought about influences on all areas of your behavior, you would almost certainly be able to identify at least one person in every category of "SOURCES OF INFLUENCE" who had influenced your behavior at one time or another. Even in thinking about influences on one area of your behavior, you may have identified sources of influence in most or all of the categories listed in the preceding reading.

How do the influences from all these sources reach you? What are the media, or channels of communication, that bring influential messages from other people to you? If you are interested in knowing who influences you and how and why, it helps to be aware of these media of influence. If you think you might be more heavily influenced by other people than you should be, you might wish to keep an eye on these media, to watch them for messages that might influence you, and to think about what--if anything--those messages are intended to do to you or for you.

The next reading, "What Does Influence Do for You and for Others?" will introduce a way in which you can think about the functions of influence: what (if anything) others stand to gain by influencing you, and what you stand to gain--or to lose--by allowing your behavior to be influenced. Before you do that, however, you should write down on paper some examples from your own experience of situations in which other people have influenced your behavior, and identify the most important media through which influence reaches you.

Media of Influence: Several media of influence are introduced and briefly described below. Following the descriptions is a list showing only the key words, to help you in completing the assignment at the end of this reading.

1. Speech Heard in Person: This category includes any words you hear directly from the person saying them, whether the person is talking only to you, talking to a group or crowd that you are in or talking to someone else without being aware that you are listening.

2. Actions Seen in Person: These include anything that you observe someone else doing in your presence, whether or not the action is intended to influence you, and whether or not the person who does it knows you are watching.

3. Plays and Concerts: These are media that bring an author's or composer's words and/or music to you through performance by others.

4. Newspapers: Anything in the newspapers: words, photographs, drawings or cartoons; news, features, advertisements, stock-market quotations and so on.

5. Magazines: As in newspapers: anything.

6. Books: Words, pictures, drawings or cartoons in all kinds of books: school books, leisure reading, religious scriptures, how-to-do-it books and so on.

7. Signs and Billboards: Most people see many more signs than they are aware of, and people may be influenced by signs without remembering the signs clearly or, perhaps, without even knowing that they have seen them. (You might try counting all the signs you see in one day: signs on stores, posted rules and warnings, billboards and other advertising signs and so on. How many words register in your brain? How many pictures? How much of this information is related to the area of your behavior that you are investigating?)

8. Records and Tapes: Any music you play on your own equipment which has words to it may influence your behavior. Even music without words, by affecting your mood, may influence the way you behave.

9. Radio: Radio carries many kinds of information, any or all of which may reach you: news, sporting events, public-service announcements, all kinds of music, commercials and so on.

10. Television: News, sports, entertainment, music, commercials. Television often brings you words, pictures (or cartoons) and music all at once; any one of the three, or any combination of them, may influence your behavior.

11. Movies: Movies bring you all the same kinds of information that television does, including commercials (for food, drinks and other movies).

Most people receive information through all of these media. When you are thinking about situations in which you have been influenced, identify which one (or more) of these media were involved in each situation:

MEDIA OF INFLUENCE

1. SPEECH HEARD IN PERSON
2. ACTIONS SEEN IN PERSON
3. PLAYS AND CONCERTS
4. NEWSPAPERS
5. MAGAZINES
6. BOOKS
7. SIGNS AND BILLBOARDS
8. RECORDS AND TAPES
9. RADIO
10. TELEVISION
11. MOVIES

ASSIGNMENT:

1. At the top of a clean sheet of paper, write (1) the number you have been assigned in class, (2) the area of your behavior you have chosen to investigate and (3) the five "SOURCES OF INFLUENCE" you have identified as having the most influence on your behavior in that area.

2. Consider the first (most important) source of influence on your list. Think of a situation in your experience in which a source in this category has strongly influenced your knowledge, your values or your actions in the area you are investigating.

3. Write a brief description of that situation, including a description of the source, a description of the message (what you saw, heard or otherwise experienced) and a description of the effect that you think this message had on your behavior.

4. Identify which one or more of the following was influenced in this situation: Knowledge? Values? Actions?

5. Identify which one (or more) of the "MEDIA OF INFLUENCE" listed above carried the influential message to you in this situation.

6. If you think the message in this situation influenced only knowledge, only values or only actions, think of another situation in which a person in the same category (perhaps even the same person) influenced another of these, and repeat steps 3, 4 and 5 for the new situation.

7. Repeat steps 2 through 6 for each of the remaining "SOURCES OF INFLUENCE" on your list of five most important sources of influence.

8. At the bottom of the page (or on the back), list all of the "MEDIA OF INFLUENCE" that you have identified as bringing influential messages to you. Add any others which you think have brought messages that influenced your behavior in the area you are investigating, but which did not happen to carry the messages in any of the situations you have described.

9. Try to rank the "MEDIA OF INFLUENCE" in your list from Step 7, beginning with the one medium which you think brings the messages that most strongly influence your behavior in the area you are investigating. Rank at least the top five media.

You will need your list of the five most important media of influence for the next class discussion and for the next assignment.

WHAT DOES INFLUENCE DO FOR YOU AND FOR OTHERS?

Many of the messages that reach you every day are not intended for you, even though they may influence your behavior. For example, when you overhear a conversation between people you don't know, you are receiving an unintended message. The message may or may not be important to you, and it may or may not add to your knowledge, change your values or influence the way you act.

Many other messages that reach you, however, have a function: that is, they play a part in some larger social process that includes you. That larger process may be a small and intimate one, such as the ongoing life of your family or a group of your closest friends. Or it may be a large and impersonal one, such as the workings of a multinational corporation for which you are a potential customer or the system of government of which you are a citizen.

Often the function of a message that reaches you is hidden. A salesman may sound like he is anxious to do you a favor, but it may be that he only wants to sell you something. A politician may sound like he wants to improve the conditions in which you live, but it may be that he only wants you to vote for him or give him money.

Of course, a message that is intended to have one effect on you may actually have a different effect. That is, the message may not serve the function it was intended to serve. It may have no effect at all. It may have an effect unrelated to the intended one. For example, you may like the way the salesman talks, and may find yourself imitating his manner of speech even if you decide not to buy what he is selling. Or the message may even have an effect that is exactly the opposite of the intended one. For example, you may be so repulsed by the politician that you rush right out and vote for his opponent.

Sometimes the functions of messages are not well known even to the people who are sending the messages. An important example of this kind of function is the function of maintaining the cohesion (or "togetherness") of social groups. Much of the communicating that goes on among members of any group--a family, a group of friends, a class in school, or a larger group such as a religious community, an ethnic group or a nation--serves the function of keeping the group together. Messages among members of a group may serve this function in a variety of ways: by letting members of the group know what others are thinking, by letting new members know what is expected of them and what they can expect from others, by establishing an understanding of who has what authority over whom and so on. You will be learning more about the messages that serve this important function, maintaining the cohesion of social groups, in later lessons in this unit. For now, you need only be aware that this is one possible function of all messages that come to you from other members of a social group that you belong to. And you should remember that any message can have more than one function.

In the last assignment you were asked to write down brief descriptions of five (or possibly more) situations in which people influenced your behavior in the area you have chosen to investigate. In each situation you have identified the type of person who influenced you, what you think was influenced (your knowledge, your values or your actions) and the medium that carried the message from its source to you. The assignment at the end of this reading will ask you to go back over the situations you have described and to identify, in each situation, the functions of the message that influenced you. Before you do that, you should have some idea of the range of possible functions that influential messages may serve.

Functions of Influence: Below you will find brief descriptions of several different functions that may be served by messages that influence you. (You may be able to think of other functions that are not on this list. If you do, add them.) Following the descriptions is a list of key words to help you in completing the assignment.

1. Imparting Knowledge: Many messages are intended to give you information (accurate or inaccurate) about one thing or another. Many of the messages you receive from teachers, parents and others, through media such as newspapers, magazines, books, radio and television, serve this function.

2. Moral Instruction: Many messages that you receive are intended to change your values or to encourage you to keep the values you have. These messages may come from parents, teachers and religious leaders, and may also come from other sources through any of the print or electronic communications media. Practically every decision you make about how to act has some values connected with it; and any message you receive that seems to be intended to influence the way you act may be designed to influence you by changing your values.

3. Promulgating Law: Many messages tell you that something is required or prohibited by law, or by some other authoritative decision such as a ruling by an administrative bureaucracy. Messages of this kind come not only from representatives of local, state and national government (through all sorts of media) but also from friends, relatives, newscasters or reporters and so on.

4. Advertising: You are well aware that many messages are intended to encourage you to buy some product, to patronize some store or otherwise to pay someone money in exchange for something else. You may be less well aware that many messages are intended to influence the way you feel about some part of the economy such as an oil company, the oil industry generally, the medical profession, the legal profession or the advertising industry. Messages of the latter kind may not identify a product or even a brand that you are supposed to buy, but may only attempt to impress you with the goodness or desirability of whatever (or whoever) is being advertised. Such messages may be intended to influence your political behavior rather than your economic behavior. For example, an advertisement for the oil industry may be designed to change the values that would determine your vote on public issues in which there is a conflict between energy-producing industries and environmentalists. The ultimate function of such a message, however, is to keep the oil companies in business and to keep their profits from declining.

5. Other Instrumental Messages: Moral instruction, promulgating law and advertising are examples of instrumental messages, that is, messages that are intended to get you to do something. Some other kinds of instrumental messages include political speeches, messages from interest groups (e.g., environmentalists) and messages from ordinary people who are trying to get you to do something for them.

6. Expressive Messages and Entertainment: Many messages are intended to let you know how someone feels or to entertain you. Either kind of message may also be intended to influence your behavior in subtle ways--for example, to influence your emotional state at the time, or to influence the way you feel about something or somebody. But even if such messages are not intended to influence you, they are directed at you (as a member of an audience, if not as an individual), and they may influence your behavior in any number of ways. Many messages serve an expressive or entertaining function and also serve other functions at the same time. For example, you have probably read novels or seen movies that are both entertaining and, at the same time, clearly intended to influence your knowledge, your values or your actions in relation to some social issue.

7. Maintaining Cohesion of Social Groups: Many messages that serve other functions (or don't serve other functions) serve the function of keeping a social group together. No matter what other functions you may have identified in a message, you should consider this as a possible additional function if the messages comes from another member of a social group you belong to.

8. Unintended Messages: As we said at the beginning of this reading, some of the messages you receive every day don't have any function at all; they reach you by accident. Yet even an unintended message may add to your knowledge, change your values or influence your actions.

In identifying the functions of the messages in the situations you described for the last assignment, consider all of these:

FUNCTIONS OF INFLUENCE

1. IMPARTING KNOWLEDGE
2. MORAL INSTRUCTION
3. PROMULGATING LAW
4. ADVERTISING
5. OTHER INSTRUMENTAL MESSAGES
6. EXPRESSIVE MESSAGES AND ENTERTAINMENT
7. MAINTAINING COHESION OF SOCIAL GROUPS
8. UNINTENDED MESSAGES

ASSIGNMENT:

1. At the top of a sheet of paper write the number you have been assigned in class and the area of behavior you have chosen to investigate.

2. Refer to the descriptions you wrote in response to the last assignment. Number these descriptions, so that you will be able to refer back to these descriptions easily without describing them all over again.

3. Examine description number one. Run your finger down the list of "FUNCTIONS OF INFLUENCE" above, and identify all functions that you think might have been served by the message in the situation you described. On your new sheet of paper, write the number of the situation and list the functions that you think might have been served by that message.

4. Repeat Step 3 for each of the other descriptions you wrote in response to the last assignment.

5. At the bottom of the paper (or on the back), make a list of all of the "FUNCTIONS OF INFLUENCE" you have identified in the situations you described.

6. (OPTIONAL) Make a table listing the twelve "SOURCES OF INFLUENCE" down the side and the eight "FUNCTIONS OF INFLUENCE" across the top. Go back over your

descriptions and make tally marks in the appropriate cells in the table. For example, if in one situation the source was a PARENT and the functions were IMPARTING KNOWLEDGE and MORAL INSTRUCTION, then make two tally marks: one in the cell for PARENTS/IMPARTING KNOWLEDGE and one in the cell for PARENTS/MORAL INSTRUCTION. When you have finished doing this, does it appear that messages from any one source consistently serve the same function or functions?

7. (OPTIONAL) Make a table listing "MEDIA OF INFLUENCE" down the side and "FUNCTIONS OF INFLUENCE" across the top. Perform the activity described in Step 6, substituting MEDIA for SOURCES. For example, if in one situation the medium was TELEVISION and the functions were PROMULGATING LAW and OTHER INSTRUMENTAL MESSAGES, then make two tally marks, one in the cell for TELEVISION/PROMULGATING LAW and one in the cell for TELEVISION/OTHER INSTRUMENTAL MESSAGES. When you have finished doing this, does it appear that messages coming to you through any one medium consistently serve the same function or functions?

8. (OPTIONAL) If you have done either Step 6 or Step 7 or both, consider what your table would look like if you had considered influences on all areas of your behavior. Do you think any cells in the table would have very large numbers of tally marks in them? Would any have very small numbers of tally marks? What does this tell you about who influences your life, and how, and why?

COMPARING YOUR DATA WITH THE RESULTS OF AN EARLIER STUDY

In 1955 and 1956 the sociologist James Coleman conducted an extensive study of students in ten midwestern high schools. Among the questions included in the questionnaire given to male students was: "How would you most like to be remembered in school: as an athletic star, as a brilliant student, or as the most popular?" Girls were given different choices (since no girls participated in inter-school athletics): "...as a brilliant student, as a leader in extracurricular activities, or as the most popular?" Students were also asked to identify members of "the leading crowd." Male students clearly favored athletics; members of "the leading crowd" included twice as many athletes as top students. The evidence for female students was less clear, but being remembered as a brilliant student was third choice among both male and female students in every school. Male and female students did not value being known as brilliant students and did not identify brilliant students as members of "the leading crowd." Because of this finding and other evidence gathered in his study, Coleman concluded that adolescents did not share the same attitudes as their parents and teachers.

A major reason for this difference in attitudes was the influence of peers (people of the same age) on the attitudes and behaviors of high-school students. According to Coleman, the high-school student was in a position of considerable interaction with other students, but almost cut off from important connections with the adult world. Coleman emphasized the fact that adults thought academic success was the most important thing for students to pursue in school, while students thought popularity, athletic success and participation in activities were more important. Because this finding was supported by almost every student response, not just the responses of a few groups of students within a school, Coleman concluded that there was an "adolescent subculture."

The findings of the Coleman study have been questioned and checked many times. Some critics have found fault with the nature of the research: the sample may have been unrepresentative of high-school students nationally, and the form of the questionnaire may have biased the results. These are criticisms of research methods; to evaluate them you would need a copy of the original research and knowledge of research methods.

Other critics have wondered whether the same results would have been obtained at a later date. Do the results of the Coleman study tell much about teenagers ten or twenty years later? During the 1960's several attempts were made to answer this question. Although there were differences between these studies, a general conclusion of most researchers was that students were much more inclined

to admire academic success in the mid-sixties than Coleman reported they were in the fifties. However, this conclusion would not disprove Coleman's conclusion that the most important influence on high-school students is other high-school students.

A survey conducted from 1962 through 1966 attempted to test Coleman's conclusion. Each year during that period, a group of social scientists asked 561 students[1] to respond to the same question you used in your survey. These social scientists also asked students to respond to a second question by identifying persons they thought were concerned about how well they did in school. The results[2] are reported on the worksheet "Questionnaire Results," which you completed with data from your own survey. Data from the 1962-66 survey are reported in two categories. The first category ("persons important in your life") was labeled "General Significant Others." The second category ("persons concerned about how well you do in school") was labeled "Academic Significant Others." As you examine these data, note that they are expressed in percentages. Do the data from the 1962-66 survey, or the data from your own survey, support Coleman's conclusion that the most important influence on high-school students is other high-school students?

When you administered the questionnaire, you were testing for the presence of significant others and generalized others. These terms, which are commonly used in social science, may be new to you. A significant other is a person, real or imagined, who influences an individual's beliefs about himself. For a young child, significant others usually include persons such as parents and older brothers and sisters. Although a significant other must be personally known by the individual, he or she need not be real. For example, Santa Claus can serve as a significant other for a young child.

The first page of your questionnaire asked the respondent to identify, by name, persons important in his or her life. These are significant others for your respondents. The second page of your questionnaire asked the respondent to place the persons he or she had named in certain categories. Each of these categories (parents, teachers, etc.) is a generalized other. A generalized other is an abstract collection of people that is important to an individual. A generalized other is a collection; that means it has no list of individual members. So a generalized other is very different from a significant other. Mr. Jones, who happens to have some children, may be an important person (a significant other) in your life for one reason or another. This is possible because you know Mr. Jones. Your impression of him is probably different from your impression of "parents" in general (a generalized other).

Significant other and generalized other are two important concepts in social science. A third, related concept is reference group. The Biomedical class in which you are enrolled is probably one of your reference groups. A reference group is a group that is important to a person--one he or she admires and belongs to or desires to belong to. A reference group can serve as a model, or reference, for your behavior. Examples of reference groups are families, fellow workers and school clubs. Note that a reference group consists of people who are known to the individual; it is not an abstract collection of persons. This is why the collection called "peers" (people your own age) is a generalized other, while the group called "Biomedical students" is a reference group.

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[1] In fact, more than 561 students were included in the first survey, conducted in 1962. These were eighth-grade students. By 1966, when these students were in the twelfth grade, 561 students were still available for interviews. The rest had moved away or dropped out of school. The data presented in the handout "Questionnaire Results" are those obtained from the 561 students who remained in the study for the full four years.

[2] W. B. Brookover, Edsel Erickson and Lee Joiner, Concept of Ability and School Achievement III. Report of Cooperative Research Project 2831, Bureau of Publication Services (East Lansing: Michigan State University, 1967).

A reference group doesn't necessarily have a clearly stated code of behavior or a written statement of opinions on issues. However, if a person uses a group as a reference, then that person has some idea (if only an incorrect one) of what the group believes, and this idea influences that person's own attitudes and behavior. When a person asks, "What would my friends think?" the question expresses the influence of a reference group on that person's behavior.

A reference group is a group, not a subculture. This distinction, between group and subculture, is an important one even though it is not always absolutely clear. A subculture is part of a culture. Subcultures exist in a culture that is large enough to have within it a variety of patterns of behavior; members of the culture who follow one pattern belong to one subculture, and members who follow another pattern belong to another subculture. From the point of view of the individual, however, the subculture he belongs to is his culture; he cannot switch from one subculture to another at will, as he can switch from one political party to another or from one bowling team to another. Since we are discussing influences on the behavior of individuals, we will use the term culture--with the understanding that one person's culture may actually be one of several closely related subcultures.

A person's culture influences him much more than any group does. A person is a product of his culture; he has learned to behave as he does by growing up in his culture. (The process of learning the patterns of thinking and acting which make up culture is known as enculturation.) This is clearly different from being a member of a group; a person can join a group at almost any time in his life and leave it at almost any time in his life.

One way of seeing the difference between a group and a culture is to consider what happens when a person disagrees with the opinions or actions of a group, and what happens when he disagrees with his culture. If a person disagrees with a group, he has four alternatives: he can conform so that he is no longer in disagreement, he can continue to disagree but maintain his membership, he can change the opinion or behavior patterns of the group or he can leave the group.

If a person disagrees with his culture, he has only two alternatives: he can conform to the culture, or he can choose not to conform and accept the consequences of being "out of step" with his culture. Changing a culture is practically impossible for a single individual. And leaving a culture is practically impossible because the patterns of behavior are so deeply ingrained. It is sometimes hard to leave or join a group--groups often have some say over their membership--but it is seldom impossible.

Why can a person leave a group more easily than a culture? The opinions and behavior patterns of a group are usually peculiar to the group. Fashion is an example of such a behavior pattern. One group may favor a particular type of clothing that identifies it as different from other groups. When a person leaves the group he can decide to wear something different, possibly something favored by another group that he is joining. A high-school student who enters college or takes a full-time job often finds that what he wore in high school is somehow inappropriate in his new setting. In a large urban area students from different schools often dress differently; a student who transfers schools may discover that what he wore last year at his old school is not quite the same as what students wear this year at his new school. You'll remember from your study of culture last year that culture is learned behavior. Your culture includes everything that you know, the way you use eating utensils, the way you behave at an athletic event or on a bus, your reactions to violence and so on. Changing your basic values, attitudes and behaviors is much more difficult than changing your style of dress.

The standards which a group holds, and which members attempt to follow, are called norms. Norms are rules of behavior that are accepted by group members as ways they ought to behave. Most members follow a norm most of the time; if they didn't it would no longer be a norm. The distinction between a norm and a rule is that a rule exists even if it is not obeyed; a norm exists only because most people accept it most of the time. If there were a rule that all students must

wear hats on Monday, it would still be a rule even if no one wore a hat on Monday. If a group of students were known to others because they dressed a certain way (perhaps wearing hats on Monday) that group would have a norm that defined dress. If the group members stopped wearing hats, then wearing hats would no longer be a norm for that group.

A reference group, then, is a group that has norms which guide the behavior of members, and which serve as a reference for members and possibly some non-members. Groups exist within a culture, and a person can (and almost always does) have more than one reference group.

Each of the three concepts (reference group, significant other and generalized other) defines some model or reference which people use. The difference is that the first term refers to a concrete group with an identified membership, the second term to a concrete and identified individual and the third to a collection of unidentified persons of a particular type.

The experiment you observed or participated in ("A Minority of One") did not illustrate the influence of reference groups because the confederate subjects did not necessarily constitute a reference group for the critical subject. Giving the same answers was not the result of a group norm in operation; it was the result of six students' following an instruction, or rule, for the experiment. It did, however, illustrate the possible effects of group pressure on an individual's behavior. From this illustration you can see how group behavior can result in conformity to group norms in real reference groups.

The survey you conducted illustrates the concept of significant other, even though you do not know the significant others that respondents named. Note that you did not ask twelfth-grade students to name generalized others; you asked them to name significant others and then indicate which generalized others (as abstract categories) included their significant others. This procedure allowed respondents to indicate what kinds of people their significant others were, without naming individuals.

Now that you are familiar with the terms reference group, significant other and generalized other, you can use them to help answer the question, "Who is important in the lives of high-school students?" The data you obtained and the data from the 1966 survey can also help answer this question. Some other questions you may wish to consider are included here.

1. Are there major differences, in responses of either females or males, between the "General" and the "Academic" questions in the 1966 survey? Do you think students in your survey would have responded with similar differences? Why or why not?

2. Do major differences appear between female and male responses in any category of your survey? (For example, do females and males differ by ten or so percentage points in the frequency with which they circle any category?) Do these differences according to sex of respondent appear in the same categories for your survey and the 1966 survey?

3. Did students in your survey respond approximately the same, or did they respond differently, than students in the 1966 survey? How do you explain this outcome?

4. Do you think students in your survey would respond differently if asked to indicate which generalized others (parents, friends, teachers, etc.) were most important in their lives? Why or why not?

SOCIAL NORMS AND SANCTIONS

Social norms make our social world predictable. We have a sense of security when we know how we are expected to behave, and when others behave in the way we

expect them to. Norms enable us to get through everyday life with a minimum of unnecessary, uncreative stress and strain.

Norms provide guidelines for most of our day-to-day behavior. In any familiar situation, we know how we are expected to behave and we know how to expect others to behave. We are uncomfortable in unfamiliar situations because we do not know the norms; we don't know "how to act." But in familiar situations we do know how to act, and our actions and those of others therefore take on shared meanings. When we know the norms, we know how to use our actions to communicate with others: to be kind or praise someone, to be unkind or insult someone, and so on. Norms thus reinforce the fabric of group life; by fostering communication they increase the chances of the group's surviving over time.

Norms are especially important to a group that has a task or goal which all members are striving to accomplish together. In a group of this kind, the failure of even one member to follow social norms can disrupt the group's efforts and cause the whole group to fail. In a group without a goal--for example, a group of friends meeting socially--one person's failure to follow social norms might cause that one person to be embarrassed or even to lose some friends, but it would not be likely to hurt the other members of the group. In a group with a goal, however, one person's failure to go along with social norms can hurt everyone in the group by causing the group to fail.

Social norms not only hold groups together, they also help individuals gain valued social objectives. We greet an acquaintance by saying something like, "Hi, how are you?" He responds, "Fine, how are you?" We may not really care how he feels just at that moment, and he may not really feel fine. But we carry on the expected exchange of greetings anyway, and thus let each other know that we are still friends.

Social norms vary in intensity. Many norms are considered to be morally right ways of behaving. Most members of the society have been enculturated to believe that it is not only expected, but also right and good, to follow these norms. One such norm in our society is to refrain from killing people. If this norm were translated into a value statement- "People should not kill other people"--most members of our society would recognize it as one of their own value principles. Norms of this kinds are called mores (pronounced MOR-ayz). Through enculturation, the mores of a society have become value principles that most people in the society share.

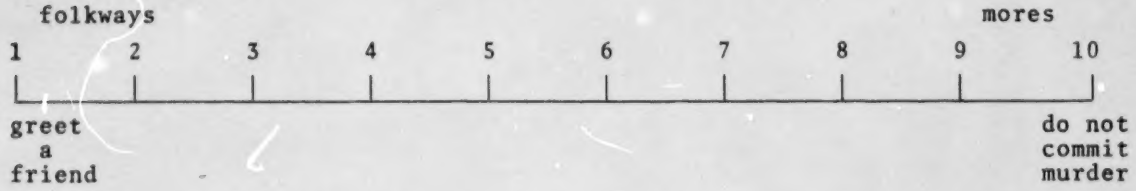
Other social norms are less important. People do not generally consider it particularly virtuous to follow them or particularly evil to violate them. An example is the norm of greeting a friend whom we happen to meet on the street. If a friend fails to greet us, we may be aware that something is amiss, but we would hardly consider the person to have done something morally wrong. Norms of this kind are called folkways. Like mores, folkways are learned through enculturation; unlike mores, folkways are followed simply because it would be inconvenient and confusing to do otherwise.

All social norms are backed up by consequences (which might be considered a kind of "social feedback"): desirable consequences for following the norms and undesirable consequences for violating them. The consequences of following or violating norms are called sanctions, and they come from other people. If a persons violates a folkway, someone else may frown at him, be less friendly to him for a while or kid him about the way he acts; the negative sanctions for violating folkways are relatively mild. But if a person violates a more, the negative sanctions will cause him much more trouble. His friends may refuse to associate with him at all; he may go to jail or even lose his life. The purpose of all negative sanctions is to ensure that the behavior doesn't happen again.

The consequences of following a social norm are called positive sanctions; their purpose is to encourage the behavior dictated by the norm. As with negative sanctions, the positive sanctions for folkways are mild--a smile, a kind word, a pat on the back. But the positive sanctions for mores are stronger. For example, if a person risks his life to save another, he might receive an award, get his picture in the paper, hear important people say nice things about him and so on.

Social norms vary in intensity from relatively unimportant folkways, such as greeting a friend, to very important mores, such as refraining from killing. And the positive and negative sanctions that result from following or not following norms also vary in intensity. It is not possible to draw a boundary between folkways and mores and say with certainty that all social norms are on either one side or the other; in fact, many social scientists do not even use these terms. However, it is possible to think of all social norms as falling on a continuum, with the least important folkways at one end and the most important mores at the other. If we consider greeting a friend to be a "least important folkway" and refraining from murder to be a "most important more," the continuum might look like this.

CONTINUUM OF SOCIAL NORMS



IT IS NOT EASY TO BECOME SANE

This selection from the novel 1984 describes a society with clear norms. After reading the selection, answer the following questions.

1. What is the central social norm described in the selection?

2. What sanctions, both negative and positive, are used to reinforce the norm?

* * *

He was almost flat on his back, and unable to move. His body was held down at every essential point. Even the back of his head was gripped in some manner. O'Brien was looking down at him gravely and rather sadly. His face, seen from below, looked coarse and worn, with pouches under his eyes, and tired lines from nose to chin. He was older than Winston had thought him; he was perhaps forty-eight or fifty. Under his hand there was a dial with a level on top and figures running round the face.

"I told you," said O'Brien, "that if we met again it would be here."

"Yes," said Winston.

Without any warning except a slight movement of O'Brien's hand, a wave of pain flooded his body. It was a frightening pain, because he could not see what was happening, and he had the feeling that some mortal injury was being done to him. He did not know whether the thing was really happening, or whether the effect was electrically produced; but his body was being wrenched out of shape, the joints were being slowly torn apart. Although the pain had brought the sweat out on his forehead, the worst of all was the fear that his backbone was about to snap. He set his teeth and breathed hard through his nose, trying to keep silent as long as possible.

"You are afraid," said O'Brien, watching his face, "that in another moment something is going to break. Your especial fear is that it will be your backbone. You have a vivid mental picture of the vertebrae snapping apart and the spinal fluid dripping out of them. That is what you are thinking, is it not, Winston?"

Winston did not answer. O'Brien drew back the lever on the dial. The wave of pain receded almost as quickly as it had come.

"That was forty," said O'Brien. "You can see that the numbers on the dial run up to a hundred. Will you please remember, throughout our conversation, that I have it in my power to inflict pain on you at any moment and to whatever degree I choose. If you tell me any lies, or attempt to prevaricate in any way, or even fall below your usual level of intelligence you will cry out with pain, instantly. Do you understand that?"

"Yes," said Winston.

O'Brien's manner became less severe. He resettled his spectacles thoughtfully, and took a pace or two up and down. When he spoke his voice was gentle and patient. He had the air of a doctor, a teacher, even a priest, anxious to explain and persuade rather than to punish.

"I am taking trouble with you, Winston," he said, "because you are worth trouble. You know perfectly well what is the matter with you. You have known it for years, though you have fought against the knowledge. You are mentally deranged. You suffer from a defective memory. You are unable to remember real events, and you persuade yourself that you remember other events which never happened. Fortunately it is curable. You have never cured yourself of it, because you did not choose to. There was a small effort of the will that you were not ready to make. Even now, I am well aware, you are clinging to your disease under the impression that it is a virtue. Now we will take an example. At this moment, which power is Oceania at war with?"

"When I was arrested, Oceania was at war with Eastasia."

"With Eastasia. Good. And Oceania has always been at war with Eastasia, has it not?"

Winston drew in his breath. He opened his mouth to speak and then did not speak. He could not take his eyes away from the dial.

"The truth, please, Winston. Your truth. Tell me what you think you remember."

"I remember that until only a week before I was arrested, we were not at war with Eastasia at all. We were in alliance with them. The war was against Eurasia. That had lasted for four years. Before that--"

O'Brien stopped him with a movement of the hand.

"Another example," he said. "Some years ago you had a very serious delusion indeed. You believed that three men, three one-time Party members named Jones, Aaronson, and Rutherford--men who were executed for treachery and sabotage after making the fullest possible confession--were not guilty of the crimes they were charged with. You believed that you had seen unmistakable documentary evidence proving that their confessions were false. There was a certain photograph about which you had a hallucination. You believed that you had actually held it in your hands. It was a photograph something like this."

An oblong slip of newspaper had appeared between O'Brien's fingers. For perhaps five seconds it was within the angle of Winston's vision. It was a photograph, and there was no question if its identity. It was the photograph. It was another copy of the photograph of Jones, Aaronson, and Rutherford at the Party function in New York, which he had chanced upon eleven years ago and promptly destroyed. For only an instant it was before his eyes, then it was out of sight again. But he had seen it, unquestionably he had seen it! He made a desperate,

agonizing effort to wrench the top half of his body free. It was impossible to move so much as a centimeter in any direction. For the moment he had even forgotten the dial. All he wanted was to hold the photograph in his fingers again, or at least to see it.

"It exists!" he cried.

"No," said O'Brien.

He stepped across the room. There was a memory hole in the opposite wall. O'Brien lifted the grating. Unseen, the frail slip of paper was whirling away on the current of warm air; it was vanishing in a flash of flame. O'Brien turned away from the wall.

"Ashes," he said. "Not even identifiable ashes. Dust. It does not exist. It never existed."

"But it did exist! It does exist! It exists in memory. I remember it. You remember it."

"I do not remember it," said O'Brien.

Winston's heart sank. That was doublethink. He had a feeling of deadly helplessness. If he could have been certain that O'Brien was lying, it would not have seemed to matter. But it was perfectly possible that O'Brien had really forgotten the photograph. And if so, then already he would have forgotten his denial of remembering it, and forgotten the act of forgetting. How could one be sure that it was simply trickery? Perhaps that lunatic dislocation in the mind could really happen: that was the thought that defeated him.

O'Brien was looking down at him speculatively. More than ever he had the air of a teacher taking pains with a wayward but promising child.

"There is a Party slogan dealing with the control of the past," he said. "Repeat it, if you please."

" 'Who controls the past controls the future; who controls the present controls the past,' " repeated Winston obediently.

" 'Who controls the present controls the past,' " said O'Brien, nodding his head with slow approval. "Is it your opinion, then, that the past has real existence?"

Again the feeling of helplessness descended upon Winston. His eyes flitted toward the dial. He not only did not know whether "yes" or "no" was the answer that would save him from pain; he did not even know which answer he believed to be the true one.

O'Brien smiled faintly. "You are no metaphysician, Winston," he said. "Until this moment you have never considered what is meant by existence. I will put it more precisely. Does the past exist concretely, in space? Is there somewhere or other a place, a world of solid objects, where the past is still happening?"

"No."

"Then where does the past exist, if at all?"

"In records. It is written down."

"In records. And--?"

"In the mind. In human memories."

"In memory. Very well, then. We, the Party, control all records, and we control all memories. Then we control the past, do we not?"

"But how can you stop people remembering things?" cried Winston, again momentarily forgetting the dial. "It is involuntary. It is outside oneself. How can you control memory? You have not controlled mine!"

O'Brien's manner grew stern again. He laid his hand on the dial.

"On the contrary," he said, "you have not controlled it. That is what has brought you here. You are here because you have failed in humility, in self-discipline. You would not make the act of submission which is the price of sanity. You preferred to be a lunatic, a minority of one. Only the disciplined mind can see reality, Winston. You believe that reality is something objective, external, existing in its own right. You also believe that the nature of reality is self-evident. When you delude yourself into thinking that you see something, you assume that everyone else sees the same thing as you. But I tell you, Winston, that reality is not external. Reality exists in the human mind, and nowhere else. Not in the individual mind, which can make mistakes, and in any case soon perishes; only in the mind of the Party, which is collective and immortal. Whatever the Party holds to be truth is truth. It is impossible to see reality except by looking through the eyes of the Party. That is the fact that you have got to relearn, Winston. It needs an act of self-destruction, an effort of the will. You must humble yourself before you can become sane."

He paused for a few moments, as though to allow what he had been saying to sink in.

"Do you remember," he went on, "writing in your diary, 'Freedom is the freedom to say that two plus two make four'?"

"Yes," said Winston.

O'Brien held up his left hand, its back toward Winston, with the thumb hidden and the four fingers extended.

"How many fingers am I holding up, Winston?"

"Four."

"And if the Party says that it is not four but five--then how many?"

"Four."

The word ended in a gasp of pain. The needle of the dial had shot up to fifty-five. The sweat had sprung out all over Winston's body. The air tore into his lungs and issued again in deep groans which even by clenching his teeth he could not stop. O'Brien watched him, the four fingers still extended. He drew back the level. This time the pain was only slightly eased.

"How many fingers, Winston?"

"Four."

The needle went up to sixty.

"How many fingers, Winston?"

"Four! Four! What else can I say? Four!"

The needle must have risen again, but he did not look at it. The heavy, stern face and the four fingers filled his vision. The fingers stood up before his eyes like pillars, enormous, blurry, and seeming to vibrate, but unmistakably four.

"How many fingers, Winston?"

"Four! Stop it, stop it! How can you go on? Four! Four!"

"How many fingers, Winston?"

"Five! Five! Five!"

"No, Winston, that is no use. You are lying. You still think there are four. How many fingers, please?"

"Four! Five! Four! Anything you like. Only stop it, stop the pain!"

Abruptly he was sitting up with O'Brien's arm round his shoulders. He had perhaps lost consciousness for a few seconds. The bonds that had held his body down were loosened. He felt very cold, he was shaking uncontrollably, his teeth were chattering, the tears were rolling down his cheeks. For a moment he clung to O'Brien like a baby, curiously comforted by the heavy arm round his shoulders. He had the feeling that O'Brien was his protector, that the pain was something that came from outside, from some other source, and that it was O'Brien who would save him from it.

"You are a slow learner, Winston," said O'Brien gently.

"How can I help it?" he blubbered. "How can I help seeing what is in front of my eyes? Two and two are four."

"Sometimes, Winston. Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once. You must try harder. It is not easy to become sane."

ASSIGNMENT: SOCIAL NORMS AND SANCTIONS

Write a short story on <u>one</u> of the situations described below.

1. Write a story in which a person enters an unfamiliar situation where he does not know the social norms. Because he does not know what the norms are, he violates them. But he wants to conform to the norms, and he learns them by observing the negative and positive sanctions applied by others in the situation. A person reading your story should be able to learn (1) what norms your character violates, (2) how he violates them, (3) what negative sanctions are applied when he violates them and (4) what positive sanctions are applied when he finally learns to conform to them.

2. Write a story in which a person in a familiar situation violates social norms consciously in order to be faithful to his own value principles. He knows what the norms are, what positive sanctions he will have to give up and what negative sanctions he will suffer. A person reading your story should be able to learn (1) what norms your character violates, (2) what value principles he serves by violating the norms, (3) how he violates them, (4) what positive sanctions he gives up and (5) what negative sanctions he suffers.

PERSONAL VALUES ABOUT DRUG USE

In Biomedical Science you have begun the study of the pharmacology of drugs, how drugs are used medically and otherwise, and how drugs are categorized according to their effects on the body. In Biomedical Social Science you will also be studying the topic of drugs, but with a different focus. In this course the central question of Unit IV, "What influences human behavior?" will be raised again, but with reference to a specific kind of human behavior: drug use. People use those drugs that are normally intended for medical purposes when they are advised to do so by a physician or when they are persuaded to do so through advertising or the recommendations of others. When people believe they can benefit from drugs (for example, when they believe they are ill), drug use usually occurs.

But what about other drugs--drugs not usually associated with the relief of illness? What influences humans behavior? What causes drug use--of drugs that have non-medical purposes? In this course seven types of substances are included in that category: beer, cigarettes, cocaine, heroin, marijuana, pills (stimulants and depressants) and whiskey. Other substances could be included (peyote, for example) but these seven serve the purpose of helping determine what influences people's decisions to use or refrain from using non-medical drugs. In preparation for this topic you should think about your own personal values about drug use among persons your own age. After identifying your own position, you will be able to see how it compares with those of other students and the positions of teachers and parents. During the next class session you will identify your own position and provide the reasons (grounds) you have for believing as you do. The results from your class will then be considered alongside those obtained from other students, teachers and parents. The question that all of these people will be asked is whether twelfth-grade students should be free to use these substances if they wish. What is your value position?

ASSIGNMENT: WHAT INFLUENCES YOUR BEHAVIOR?

At the beginning of this unit you were asked to think about the influences on your behavior in one area, such as "environment and ecosystem," "politics and government" or "drug use." Now that you have learned more about some of the ways in which people influence other people, you might have a better idea of the influences on your own behavior in the area you previously chose to study. This assignment gives you an opportunity to review the influences on your behavior in that area.

1. On a sheet of paper, write the area of behavior that you chose to study at the beginning of this unit. If you have forgotten what it was, you can refresh your memory by referring to the list of AREAS OF BEHAVIOR ON p. 2.

2. Refer to the list of SOURCES OF INFLUENCE on p. 2. Write down the names of at least five types of people that you <u>now</u> think are the most important sources of influence on your knowledge, your values and your actions in the area you have chosen to study. Rank these sources by numbering them, beginning with the most important single source of influence.

3. Refer to the list of MEDIA OF INFLUENCE on p. 4. Write down the names of at least five media which you <u>now</u> think bring the messages that most strongly influence your behavior in the area you have chosen. Rank the media, beginning with the one that brings the most influential messages.

4. Refer to the list of FUNCTIONS OF INFLUENCE on p. 7. Write down the names of at least five functions that you think are served by the messages that most strongly influence your behavior in the area you have chosen.

In the next assignment you will have the opportunity to compare what you <u>now</u> think are the most important influences on your behavior in this area, and <u>what</u> you thought at the beginning of the unit.

PREVENTIVE HEALTH CARE: INFLUENCING THE BEHAVIOR OF OTHERS

In this unit you have studied some of the ways in which other people influence your behavior. Influencing behavior can serve useful functions in society. A large part of preventive health care consists of influencing the behavior of other people so as to reduce their risk of getting various diseases.

In Unit III, members of your class designed posters that were intended to influence the behavior of people your own age--specifically, to persuade them not to do certain things that would increase their risk of getting coronary heart disease when they grow older. In the remainder of this unit, you and the other members of your class will design messages to influence another area of behavior, again for the purpose of reducing people's risk of getting diseases.

In Science Unit IV you have studied the effects of certain drugs on people who use them. You have seen that the use of certain drugs in certain ways increases the risk that the user will get certain diseases. The messages your class will design in the rest of this unit will be intended to influence other people's drug-use behavior so that they will have less risk of endangering their own health through drug use.

Note that there is a difference between preventing drug use and preventing diseases that may be caused or aggravated by drug use. The reason there is a difference is, of course, that not all drug use increases the risk that the user will get a disease. For example, the use of alcohol in large doses over a long period of time greatly increases the risk that the user will get several diseases; but the use of small doses of alcohol does not necessarily increase the risk of disease. Similarly, the use of black-market heroin under unsanitary circumstances creates great risks of permanent damage, but the use of pure opiates in known dosages and under aseptic conditions does not cause irreversible changes in the user's body. Finally, the continual use of opiates such as heroin over a relatively short period of time can cause addiction, which may be considered a disease. However, the continual use of alcohol, even over a long period of time, is not likely to cause addiction unless it is used in large quantities.

The messages that your class will design will not be designed to prevent people from using drugs. Rather, they will be designed to prevent people from using drugs in ways that will increase their risk of getting diseases.

In preparation for the following lessons, you should do the following things.

1. Choose a drug which you have studied in Biomedical Science and whose use can increase the user's risk of getting one or more diseases. Choose from the following list.

   tobacco
   alcohol
   barbiturates
   amphetamines
   cocaine
   opiates

2. Choose a target population at which you might direct a message. The target population should be (1) a group in which a substantial number of people now use, or might in the future use, the drug you have chosen and (2) a group you know enough about that you believe you could communicate with group members effectively. You might be able to think of three or four target populations for the particular drug you have chosen. For example, if you have chosen alcohol as the drug, then your list of target populations might include high-school students, business men and women, housewives, or members of a racial or ethnic group with which you are familiar.

3. Decide what the purpose of your message to this target population might be. Among the purposes you might choose are these:

a. Knowledge: Give people knowledge about the effects of using the drug or about the disease risks associated with use of the drug.

b. Values: Try to influence people's values about drug use or disease prevention.

c. Actions: Try to influence people's actions--e.g., encourage people not to start using the drug, to stop using it if they use it now, to use less of it than they use now or to use it in a different way than they do now.

4. Identify the types of message that you might use for the purpose you have chosen. Among the types of message you might use are the following.

- written messages
- spoken messages
- paintings, drawings, cartoons
- photographs
- play, sketches, mini-dramas (as in many radio and TV commercials)
- music (with or without words)

5. Identify one or more media in which your message could be carried. Consider all of those included in the list of MEDIA OF INFLUENCE on p. 4. Note that different media are appropriate for different types of message.